323 (78 cont.)
000 potter's mark on the bottom (1). The mortars, or more exactly

323
114 1. My observations in this respect contradict those of one of the authors cited in

342

Fig. 22

323
114
[126] note 1, p. 3. As I was trying to make as complete a collection as possible at Ancoaqui, I gave special attention to all the objects which met my eyes, and the pottery did not seem to me to be of local fabrication. I also did not see any women working at making it, nor did I notice any of the signs which indicate the existence of a ceramic industry in the entire Indian village.

4/2 The mortars, or more exactly the grindstones, are made of a flat or slightly concave stone, against which another, oval in form and polished by use, is rubbed. These mullers are sometimes semicircular; the pressure which the

/78 cont./

412 kneeling woman exerts on them is accompanied by gentle rocking, which facilitates the grinding.

372 /79/ The Uro have no combustible material other than dried
[232] animal excrement and tola branches, which they go far to seek.
[124] These things are precious, and the Uro, like the Cipaya and the Aymara, are sparing in their use.

231 Near the huts a type of earth niche is sometimes erected which is rather similar to the huts around the village of Chipaya; these are pigstys.

226 Fishing. The Uro, in our age as in pre-Colombian times,
[212] draw their main subsistence from the lake. They are excellent
[439] fishers. The fish they catch is partly consumed by themselves and partly sold to the Aymara and to the half-breeds of the capital. I did not have the opportunity to be present on a real fishing expedition, only at several demonstrations made at my request. They first taught me the way in which they use the landing net shown in Fig. 23, 1 /see p. 9/. The wooden frame which holds the stretched-out net is fastened to the end of a pole. The Indian plunges this rectangular pocket into the water and remains standing or seated on his balsa until he sees an interesting prey. He begins by lifting his net delicately, then pulls it out of the water with a sudden motion.

227 There is another type of landing net which is much larger. It is composed of a circle from which wooden sticks joined at one end go out. This skeleton, conical in form, is covered with a net. Another net, as large as a hand, is stretched across the opening to make the escape of the fish even more difficult. This apparatus is often of considerable dimensions; some are more than three meters in diameter. They are always equipped with a handle by which they are held in the water and lifted up as soon as the fish have ventured in (Pl. III, B /see p. 23/).

The Uro Indians also possess bottom nets, which I regret not having seen employed. I have, however, acquired a perforated stone (Fig. 24, 2 /see p. 10/) which corresponds to our weights or ballast.

1:Métraux--15 E-5 (1931) 1935 SP24 Uru SP24
Ancoaqui

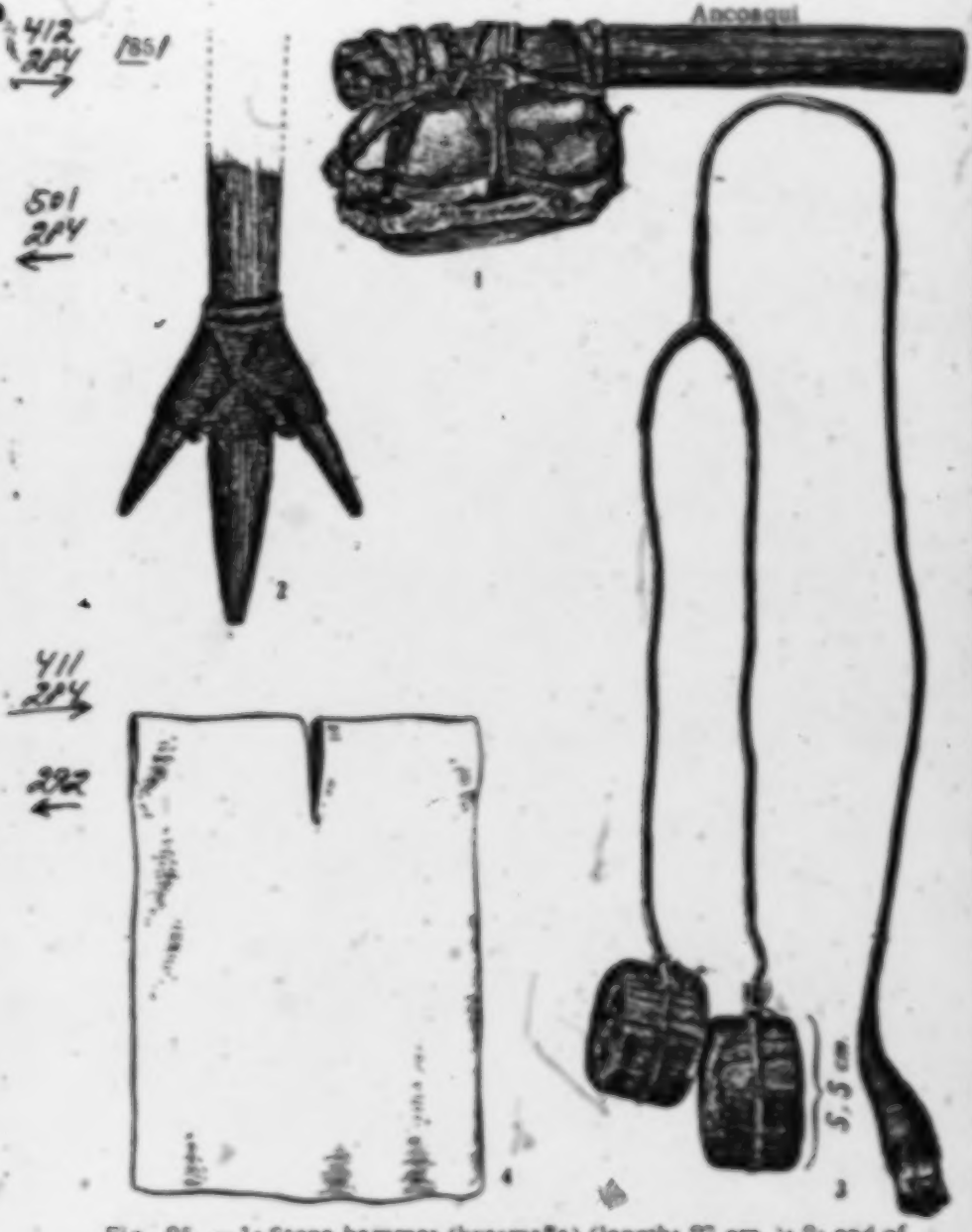

Fig. 25. — 1: Stone hammer (kxasmaña) (length: 27 cm.); 2: end of the boathook which the Uru use to propel their cane rafts (t'okena); 3: bola: (skuni); 4: tunic of white wool which the Uro wear over their modern clothes for c[illegible] occasions (ira) (length: 1.05 m. width: 0.62 m

/86 cont./

000 1. Parodi, p. 4.

223 excellent quality. They pull them up with their roots, then put them in a pile, cutting off the two ends, and let them soak in
243 water. Then they crush them on a slab with hammer blows.
412 The latter is made of a stone put in a leather sheath to which a wooden handle is attached (Fig. 25. 1 /see p. 15/). There is no doubt that this handle is a recent innovation, and that the primitive hammers of the Uro, like all those of the Aymara of the conquest and of the modern Cipaya, were nothing more than a simple pebble with, at the most, somewhat of a depression to facilitate grasping it. Once the straw is flexible through the washing and hammering, it is rolled on the leg with the flat of the hand, following a process common to America as a whole.

291 Dress. The dress of the Uro is identical with that of the
171 Aymara, i.e., with very few exceptions, to that of the poor classes in practically all of Latin America: trousers, a shirt, a felt hat, and a poncho. Almost all the Uro, however, still
[174] keep the "camiseta," the long woolen shirt which was once the /87/ national costume of the Indians who belonged to the Andean civilizations or who were subject to their influence (Fig. 25. 4 /see p. 15/). They rarely put it on nowadays, and only on my express request did those whom I photographed consent to slip this tunic over their ordinary clothes (Pl. V, A /see p. 25/).
291 They cover their heads with a wool helmet, whose pre-Columbian
274 origin is doubtful. The Uro formerly knitted them with thread made from the down of water birds. The Berlin Museum has a sample of these caps, the technique of which Dr. Th. Krickeberg was kind enough to study on my behalf. This examination led
[173] him to the conclusion that although the idea of spinning bird down is ancient, the knitting stitches are clearly European in origin.

291 The women are dressed like the Indian women of La Paz: several colored skirts put on one over the other, a dirty blouse barely hidden by a mantle closed over the chest, a felt hat, and

2:Méxicos--139 E-5 (1930-1931) 1935, 1936 SI'2A Uru SI'2A
Cuzangui-
Chipaya

/155/

Material Culture

Habitations

342 The habitation problem is one of the hardest that the Čipaya have had to resolve. Nature has refused them any natural shelter and all that seems absolutely indispensable for the construction of a dwelling: not one tree, not the shortest candle cactus on their bare plain, not even earth for adobes. Nothing but sand, and still that grass roots make compact. Here again, however, human ingenuity has been able to conquer all obstacles and resolve all difficulties. In the same way that the Eskimos cut blocks out of the snow from which they make their round huts, the Čipaya cut clods out of the ground, which piled up on each other create huts of beehive form strikingly similar to the "snow houses" of the Arctic peoples. As huts built entirely of clods (Pl. VI, C /see p. 215/) cannot attain any great size, the Čipaya prefer to build cylindrical houses (wʌ̃ya), which they cover with hemispheric of thatch. Aside from the roof, the principle of construction in these two types of habitation is the same.

342 The clods (ʔʌ̃ya) are cut out of the ground by means of a hoe. As the stroke given with this instrument is oblique, the piece of detached earth, which is 70 cm. long, about 30 to 35 cm. wide, and 15 cm. thick, has the form of the trunk of a quadrangular pyramid or of the trunk of a parallelepiped rectangle. Half of the thickness is intermingled with roots which make a sort of very solid adobe of the clump. It is always used turned over, i.e., with the roots in the air.

/156/ The hut stands on a basement which protects it from floods. This platform is made of a series of clods juxtaposed flat or edgewise, which form the floor. After this the clods are simply superimposed without tying or mortar. The wall perfectly circular does not rise perpendicularly, but inclines gently from the base to

Smithsonian--148 B-5 (1930-1931) 1935, 1936 SP24 Uru SP24

Cayuga:-
Chipaya

/ish-ooo-/

233 Those who prefer to reside in the village go to them[2] at more or less
close intervals to take a look at their sheep and pigs or to make their
[230] houses. The watch over the flocks is usually entrusted to the chil-
dren from the age of seven or eight. Their parents shift on them
[229] the most engrossing work and from this obtain more leisure — from
whence comes the ardent desire which all show to have numerous
progeny.

[232] Livestock is individual property. Each Indian has about 20
[233] sheep (/ha/), an indefinite number of pigs (/ooʔi/), and several llamas
(/wala/). Each family recognizes its animals by a special mark cut
in the ear.

[234] Each Indian has the right to let his flocks graze freely on
/161/ the pastures belonging to his /aya/ (moiety). No markers mark
the boundary, but the Indians know it perfectly and every animal
which crosses it is instantaneously slaughtered and eaten by the
members of the other /aya/. In such a case no claim is allowed.

231 The shepherds have dogs /jaku/, middling in size, with
233 rather long hair and sharp teeth, to guard the flocks. These animals,
which are very attached to their masters, can be formidable. I
have seen one pursue a llama and kill it in the wink of an eye with-
out its astounded owner having time to intervene.

234 Sheep shearing (/ʔipia/) takes place at the same time for the
235 whole tribe. The Indians use blades cut out of some old tin can for
[240] this operation. When they have finished a festival is organized and
all return to the village, dancing and singing and quite tipsy.

233 Like all pastoral people the Chipaya are loath to consume the
234 meat of their livestock. They consent to this sacrifice only on the
occasion of a public or private festival when they may taste the
meat of the animals ritually slaughtered. Only the rich can from
time to time allow themselves the luxury of killing a beast of their
[231] flock. Even in this case the slaughter of a sheep or pig is accompanied
by a certain religious ceremony.

[2 [i.e., to their "water houses" or estancias -- Analyst]

/161 cont./

233 The llamas and alpacas usually gather beyond the zone scoured by the herds of sheep, out where the ever poorer pastures are gradually lost in the arid puna (Pl. II. A /see p. 211/). The young llamas are the object of maternal care: they are placed under blankets if a cold night is expected and if necessary are fed milk with a funnel. One of my Indian friends stayed a whole day watching a llama whose young did not want to nurse.

231 It is rather strange that the Čipaya do not raise guinea pigs, as practically all the Indians of the Sierra do. It is true that the Aymara of Carangas no longer have any, for reasons which I do not [235] know. The number of hens in Chipaya is not as great as in most of [262] the villages of the puna. I do not know what they do with them because I never noticed them eating the eggs or the meat. If some few cats are added one will have the complete list of the domestic animals that the Čipaya have.

241 Agriculture. To the meager income which their flocks bring [433] them the Čipaya add a very limited and primitive agriculture. They cultivate hardly anything but quinua (Chenopodium quinua) (in Uro-Čipaya: kxula) and cañagua (Chenopodium cañahua).

The cultivated plots (skxāla), which are common to the whole tribe and not only to each of the saya, are situated to the southeast of the village /162/ and to the east of the flooded region called the lakes. Their area is about 300 meters wide and one kilometer long. This very sandy land, perfectly flat and not very wet, is divided across its width into a succession of parallel strips marked out by three series of raised clods of earth serving as boundaries. Each of these strips, which are oriented east-west, is about ten meters wide and 300 meters long.

[433] Each year on Saint Andrew's Day (November 30), these plots are divided among the families, one strip to a family, by the care and under the responsibility of the alcaldes. If what they say is accurate, the Čipaya practice crop rotation.

● [412] The agricultural methods are most primitive. To till the soil the Indians formerly used small hoes with bent handles, a specimen

/162 cont./

24] of which I was still able to obtain (Fig. 2, K /see p. 150/). Today
[412] they use long-handled hoes (astuna, takisa) of European make.
[107] The seeds are sown from meter to meter in holes they make with this instrument. The natives do not seem to show any attention to sowing in a straight line, and the holes when seen from a certain height give the appearance of wavy and capricious lines.

These fields are not irrigated but could obviously be without much work, given the uniformity of the plain. Some Čipaya with
[178] an enterprising spirit have recognized the possibility of this improvement, and this question is at present the object of discussion among the groups of land cultivators. The quinua which grows in these fields is stunted and bears few seeds. The harvest is frequent-
[32] ly of no account as a consequence of excessive droughts or frosts. I noticed some faint attempts at cultivating barley (1) in the shelter of several broken down enclosures.

222

1. The Čipaya while traveling dig up a tubercule (siča) which they say is the root of the tola, and they appear to be very fond of it. As far as I am concerned I found it tasted sour and insipid. Another wild tubercule (sawkx-pera) was pointed out to me as being edible also.

000 of several broken down enclosures.

234 Trade. The Čipaya make cheeses, which constitute their
433 chief industry and the source of their wealth, out of sheep's milk.
439 They trade it for everything they need to live and which nature denies them: maize, quinua, barley, broad beans, potatoes, dried
439 fish, coca, and alcohol. These products are brought to them by Aymara traders or mestizos, who generally come from the region
[433] of the Salinas, from Garcimendoza. The Čipaya economy hence rests in large part on trade. They themselves sometimes go to the

2:Métraux--150 E-5 (1930-1931) 1935, 1936 SF24 Uru SF24
Carangas - Chipaya
Aymara SF5

/163/

/See captions on next page./

/163 cont./

Fig. 2. –Čipaya material culture. Utensils and tools.

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A: Baked clay stove of the Aymara Indians.
B: Wooden spoon (wisl'a).
C: Čipaya stove (from a sketch).
D: Adze with T-shaped blade.
E: One-livre stone weight used by the Aymara of Carangas to weigh the potatoes and salt they sell in Chipaya.
F: Čipaya whatnot.
G: Mortar (t'ax) (from a sketch).
H: Stone hammer.
I: Axe with T-shaped heel and old hafting.
J: Stone vat (takxira) for treading on quinua seeds (from a sketch).
K: Aymara hoe from the village of Belen (Oruro Department).

/166 cont./

252 Too many authors have spoken of the preparation of these potatoes exposed to frost and dried for it to be necessary for me to linger on
[439] it. This effort would be all the more superfluous since the čuño which the Čipaya consume is bought from the Aymara. Several times I saw the Čipaya make a paste of čuño by crushing them in
• [412] their mortar. The latter is a flat stone (t^{w}ax), slightly sloping, on which the grinding is done with the help of another flat stone (muruku) which goes and comes (Fig. 2, G /see p. 150/).

Meat is always boiled, probably because of the fuel, which burns without a flame or gives off, in the case of tola, an acrid smoke.

264 The food is served in bowls (čua) (Fig. 3, D /see p. 155/);
[412] liquids are taken with a spoon (wisl'a) (Fig. 2, B) and solids with the hand. At feasts the host spreads out the dishes he is offering to his guests on a blanket, and the latter take them in a flap of their clothes.

273 Preparation of chicha from quinua. After being husked, quinua seeds are roasted again. They are then reduced to flour, from which a bowlful is taken out and conscientiously chewed by a woman. The portion soaked with saliva is mixed with the rest of the flour which has been spread on a skin. The whole is boiled and then poured into a large vat to which more hot water is added. The liquid is left to ferment for four days. The drink (k^{x}esi) thus obtained resembles muddy water and is very slightly alcoholic.

284 Production of cheeses. Although the cheese industry is in the foreground of the economic activity of the Čipaya, the technique used is one of the most rudimentary. The rennet is prepared with a piece of fetus tripe of a llama or vicuña which is soaked in water. It is enough to pour a little of this liquid into sheep's milk to turn it into cheese. The casein, after having been pressed between the
[439] hands, is put into small straw rings which are superimposed and separated each time by a fragment of palm-tree bark, a material which is used to wrap the small packs of coca which the Aymara sell to the Čipaya. When the pile of cheeses is high enough it is

/172 cont./

291 To protect themselves from the rays of the sun the Čipaya women put /173/ /Figure 5 appears here/ /174/ a folded cloth (unkuña) on their head, which makes a sort of Neapolitan headgear for them. If it rains they tie it under the chin as do many European [53] peasant women. The small square of cloth is made of a fabric identical to the mantle; like the latter it is brown or black and bordered on two sides with a fine-striped white strip.

Style of Wearing the Hair

302 The men cut their hair in a circle all around the head. The women part it in about 60 small plaits (skuru) separated by a part and joined together in two bunches in the middle of the back (Pl. V, A, C /see p. 214/). They then make two large braids intermingled with woolen strings, the ends of which are tied to each 301 other by small strings. On these strings are hung small bronze pendants (laurake), the original type of which, still kept to this day, is a small statuette representing a woman with hands crossed on the breast (Fig. 14 /see p. 199/).

The women decorate their hair in addition with metal needles (kits, pāz-kits, kxola), the round, flat head of which is perforated with a hole from which a red wool string hangs (Fig. 5, D /see p. 163/). In former times, probably for festivals, they would encircle the forehead with a headband, of which I was able to acquire one last specimen reproduced here (Fig. 5, A). The glass [71] beads which spangle the surface are very old in appearance. The headband and spangles are two culture traits which are completely typical of Andean culture.

302 The women know no other toilette other than the care given their hair. The evening before festivals those who feel the necessity [42] [324] [339] of redoing their plaits abandon themselves to the hands of a few friends who begin by brushing their hair with a brush (kˣara) made of roots (Fig. 5, E) or pig bristles (Fig. 5, F), which they soak in rotten urine. [TEXT CONTINUES ON P. 164]

Carangas –
Chipaya

/173/

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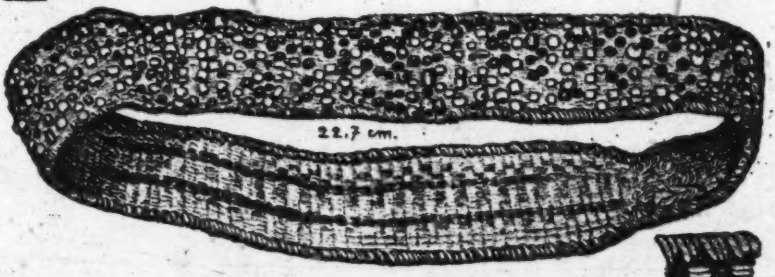

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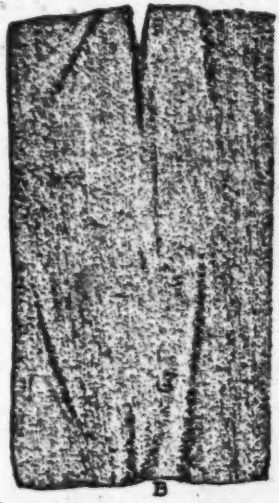

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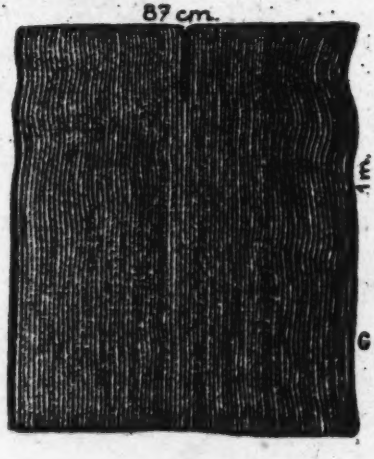

G

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/See captions on next page./

/173 cont./

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Fig. 5. — Čipaya material culture. Clothing and accessories.

A: Diadem spangled with glass beads.
B: Woman's shirt of white wool (almil'a).
C: Cap of knitted wool (čułu'ł).
D: Pin (pāz-kits) which the Čipaya women stick in their hair.
E: Hairbrush (kˣara or čaxrañā) of roots.
F: Hairbrush of pig bristle.
G: Man's tunic (ira).

/200 cont./

*171 301 it was indispensable to the Quichua women to hold back their flowing hair.

*171 301 531 /201/ The spangling was a method of ornamentation which must formerly have been widely diffused on the altiplano, as the following passage from Cobo bears witness (1): "The cloth that they

1. Historia del nuevo mundo, Vol. IV, p. 206.

embroidered with Chaquira was held to be the most precious of all. This Chaquira were very fine little beads of gold and silver, and it was a wondrous thing to see how it was made; for the whole piece was decorated with these little beads, without the thread showing, in the manner of a very close netting." /Cited in Spanish./ Archaeology amply confirms the assertion of the chronicler.

*171 ● 412 The distribution of the root brush has been made by Nordenskiöld (2).

[113]

2. Nordenskiöld (Erland), "Analyse ethno-géographique de la culture matérielle de deux tribus du Gran Chaco /Ethno-geographic Analysis of the Material Culture of Two Tribes of the Gran Chaco/," Études d'ethnographie comparée, I, Paris, 1929, pp. 144-146.

This is one of the numerous South American culture traits which have equivalents in the north of this continent. "I have," he said, "hairbrushes from the Mataco, the Choroti, the Ashluslay, and the Tapieté in my collection. These objects are also known among the Araukans /the Araucanians/, the Patagons /Patagonians/, the Peguenche /Pehuenche/, and the Yaghans /Yahgan/. Lehmann-

/201 cont./

*171 412 Nitsche gives a drawing of an object from an excavation in the Jujuy puna which probably represents a hairbrush. The hairbrushes of the Choroti, the Ashluslay, and the Mataco are made from the hair of anteaters. The Tapiete Indians use brushes made either of hair or of roots. They are also rather frequently made with branches or roots. It is interesting to ascertain that Uhle has found some of these hairbrushes in the excavations of very ancient tombs in Arica. He has also discovered some in the excavations, still older, of Pisagua, while in the more recent beds which he attributes to the Tiahuanaco period he has come across combs. The hairbrush is evidently one of the oldest signs of civilization in South America; it is presently more widespread in the southern part of this continent."

I shall complete Nordenskiöld's list by adding the Quichua and Aymara Indians of the altiplano who use both the brush and comb. There is not one stall in Peru or Bolivia where one cannot acquire both of these objects. The Quichua name for brush is saxrama.

*171 30 [172] The wig is a culture trait which, as archaeology reveals to us, has existed in Peru from remotest times. The Museum of Göteborg has several specimens which come from the Peruvian coast. This false hair is arranged in small plaits and hang from a /202/ string exactly as does the hair in the modern wigs of the Čipaya. Aside from Peru the wig has been discovered among the Jivaro, who perhaps borrowed it from the Andean civilizations, from that of Nazca in particular, with which they have so many features in common. In North America the wig is also no rare culture trait. The Handbook of American Indians assigns the following distribution to it: Crow, Assiniboin, Mandan, Mohave, Yuma, and Pueblo (1).

[113]

1. Izikowitz (K. G.), "Une coiffure d'apparat d'Ica /A Festive Headdress from Ica/," Revista del Instituto de etnologia de la Universidad nacional de Tucumán, Vol. II, entry 2a, 1932.

/202 cont./

*171 Tools. I found near the Corque chullpas a stone hammer
●412 exactly like that which the Čipaya use to crush straw for making rope. The Uro of Ancoaqui use for the same purpose a stone hammer
*171 which they fasten to a handle with raw leather. This instrument
114 has a North American look, which struck Professor Nordenskiöld;
412 he considered it a new culture trait which should be added to the list of those which were common to these two parts of the New World. In this respect I do not share my teacher's opinion: I consider the handle of the Uro hammers a recent innovation introduced under the influence of the European hammer. My opinion is based on a very interesting passage from Cobo (2), who relates that the Aymara

2. Historia del nuevo mundo, Vol. I, p. 251.

Indians employed by the Spanish in the quarries proved entirely incapable of using a hammer with a handle and preferred to return to the simple, round stones which they held in the palm of the hand. It is thus unlikely that the Uro, with a civilization so close to that of the Aymara, would have diverged on this point. In addition, if this culture trait had been really old, I would certainly have found one or two specimens among the Čipaya, who have remained much more primitive than their racial brothers, the Uro of the Desaguadero.

*171 The ethnography of the Čipaya perhaps explains the original
415 function of the "circular mortars," so many specimens of which have
[532] been found in the Peruvian Sierra (3). These are stone basins with

[113]

3. On the distribution of these basins cf. Rivet (Paul) and Verneau (René), Ethnographie ancienne de l'Équateur /Ancient ethnography of the Equator/, Paris, 1912, p. 185, Pl. 9, Nos. 1, 2, 4, and Lehman (Walter)

3:Vellard--6d D, E-5 (1938-1944) 1949 SF24 Uru SF24

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412

9. Fisher preparing straw ropes to make a balsa. He is using a stone hammer.

396
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10. Construction of a balsa: preparation of the three totora cylinders: the heart and the two side parts.

8:Fain T-5 (ca.1954) 1955
SF24 Uru SF24
Iru Itu

Two men work simultaneously
396 tightening the braids with little wooden hooks,
[983] taking care that the two parallel cylinders have
[912] exactly the same size and weight, so that the balsa will not capsize. Herein lies the art of balsa-building. While the construction is in progress, a third man waters the cylinders, so that the reed remains
[412] slightly damp. For hours on end they tighten the cords, and with a little stone hammer they tap the braids together so that they end by forming a substance hard as wood. The balsa is then turned over, the two pointed ends are placed in holes in the ground, and earth is tightly packed around them, so that they may keep their form. Here they remain for several days, afterwards they are taken out, and a hole is made in which the mast is placed, and the
501 reed sail is attached to it by three cords. In the very small balsa the fisherman holds a stick to which a little sail is attached. The large balsas measure between twenty-one and twenty-five feet. They draw about forty cms. of water and can carry from eight to ten passengers. The small balsa is about seven feet long and carries two passengers. When not using a sail, they employ a long double paddle, or a punt-pole when circulating among the rushes. The
[961] life of the balsa is short: they are built in three or
[137] four days, but they are rarely deemed safe for use on the lake, where storms are frequent for more than six months in the year. Generally they end their days as punts which keep to the edge of the lake among the rushes.

126 The cameras were set up, and I took photographs and
123 then wandered up the river, where suddenly I perceived the raucous lady, who was if possible even more insulting than on the previous day. Seeing the camera, which she doubtless took for the eye of Satan, she flung a stone which missed me by yards,
[788] and, uttering more curses, fled, making the sign of
[201] the cross and at the same time keeping her fingers crossed, so as to be well on the safe side with all the
126 forces of the supernatural. We had by now filmed and photographed the population from almost every

9:La Barre E-4,5 (1938) 1941
SF24 Uru SF24

slant. The skin is definitely darker than that of the Aymára. Walle (page 155) thought that the foreheads of the Uru were narrower than those of their neighbors, but much of this I believe may be due to the sometimes striking width at the outer corners of the jaw (see for example, Posnansky's Figure 92). The lips are moderately full; the Uru share in the ancient Amerindian habit of pointing with the lips. The teeth of the fish-eating Uru are whiter and appear less carious than those of the *ĉuño*-consuming Aymára (*ĉuño* is a preparation of potatoes, with the nitrogenous and liquid matter fermented and frozen and dried out of it). Perhaps because they are fishermen, the Uru are much cleaner than the Aymára and have no such repugnant body odor as they.

The women wash their hair in stale urine, which apparently contains a grease-cutting principle and use an Aymára-type brush-comb in caring for it. The hair, which is of course straight and jet-black, is parted in the middle and worn in two braids back of the shoulder, the ends tied to each other with vicuña- or llama-wool cords so that they do not fall forward when the woman is working or bending over. The men cut the hair very short in quasi-European fashion or cut it in an all-around bang like many of the natives of the Bolivian tropics.

The Uru are shorter even than the short-statured Aymára, so that a European of only moderate height appears to tower over them: the average cannot be much more than five feet for adult males. They do not have the grotesquely disproportionate long torso and short legs of the Aymára; indeed, in spite of their short stature, their legs appear to be well-proportioned and even relatively longer than those of *altiplano* inhabitants in general. The most striking difference from the neighboring Aymára is in the nose: the Uru nose is relatively small, and depressed at the root, while the Aymára nose is unqualifiedly enormous in all dimensions and continues the line of the forehead in many cases.

The bodies of the Uru are sturdy and graceful, but not so heavily and conspicuously muscled as the Aymára; this is undoubtedly due in part to their different modes of life, on the water and on the land, respectively. The younger women are well-formed and attractive by any standards. Even in so small a group I noticed one little girl spin her distaff left-handedly. The Uru appear to be healthier than the Aymára, possibly because of a more varied diet, but they have a skin disease which they call *tsúutis*. No adequate osteometry or craniometry has ever been done for this group.

Clothing. Anciently, it is said,[17] the Uru "vivian desnudos del todo," but this unsupported statement is flatly incredible to anyone who knows the

[17] In Neveu-Lemaire, *Los Lagos*, p. LXI.